

# The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

AND PEARSON, Publishing Agent.

VOL. 9.—NO. 2.

SALEM, COLUMBIANA COUNTY, OHIO, SATURDAY, AUGUST 27, 1853.

WHOLE NO. 412.

## THE ANTI-SLAVERY BUGLE,

PUBLISHED EVERY SATURDAY, AT SALEM, OHIO.

TERMS—\$1.50 per annum, if paid in advance. \$2.00 per annum, if payment be delayed.

Advertisements are received for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to ASS. PEARSON, Publishing Agent.

J. HUBSON, PRINTER.

## ANTI-SLAVERY BUGLE.

### LINES.

For the Bugle.

ADDRESSED TO A CERTAIN CLASS OF PATRIOTS.

Of your vain, wild, discordant cries,  
My soul is sick, O thoughtless crowd!  
No longer vex the wearied skies  
With shouts of triumph long and loud.

For long have ye made this your toast  
"O! Fathers were the dauntless few,  
Who fearless of a bannered host,  
Defied old England's robber crew."

Though their life blood like water ran,  
Think not the mighty work is done—  
Up every woman! every man!  
Another battle must be won.

O! wherefore think to warm ye still  
By those nice bright, now fading fires  
That beam on every classic hill,  
Kindled by your departed sires?

Let while ye watch beside those graves  
Where sleep in death that honored band,  
Oppression's dark and lurid waves  
Come sweeping over your devoted land!

And while for heroes passed away  
Ye shout your heartless praises vain  
For the brave heroes of today  
Ye build the dungeon, forge the chain!

Weak children of heroic sires  
Awake to freedom's rallying cry!  
Kindle again those warning fires  
And gain another victory.

But not with bayonets be it won  
Let your mild emblems be the dove,  
Then shall the war in blood be done,  
Be closed in peace, and trust, and love.

Monroe, July 4th, 1853. C. L. M.

### FRIENDS IN MICHIGAN.

YPSILANTI, Mich., 8th mo., 6th, 1853.

FRIEND MARIUS: Although personally a stranger to thee, yet being somewhat acquainted with the little trumpet of which thou hast charge, I take the freedom to send a few lines for thy disposal. Thou hast already published to thy readers an account of the doors of the Friends' Meeting House at Adrian, being barred against me last winter, by direction of some of the leaders, when I wished to meet with them and discuss the subject of slavery; although there was not the first dissenting voice raised against it in the meeting where the request was made. And they have since barred their hearts against me in an organized capacity, on the anti-slavery question.

A few weeks since I attended our quarterly meeting, held in the same house. On the second day of the meeting, in the discharge of what I felt and humbly trust was my duty, I spoke, I suppose twenty or thirty minutes, mostly on the high professions of the popular christian churches of the land, and showed their awful apostasy from what they professed, even to the buying and selling and making merchandise of the image of God, in the presence of his children, in bartering away their own church members, and often their own children, for money, and with what money buying Bibles to send to the heathen abroad; &c. I then came to our own society, with its high professions, even higher than the others; and when I put the query, How do we stand, when contrasting our practice with our profession? there seemed to be some uneasiness among those who are stationed as watchmen for the organization; and when I began to bring the acts of the yearly meeting into account, the uneasiness was not any less manifest. But when I referred to a document issued by our yearly meeting of last year, purporting to be an anti-slavery address to the professors of christianity in the United States, in which it is said, "It is true that slavery is confined to a section of the country, and is not under the control of the national government," there was a disposition manifest among those occupying the high seats, that showed they would much rather I should take my seat. Nor is this to be wondered at; for who is there among us that likes to have facts exposed; and it was surely trying for me to have to do it, feeling as I did so incompetent for the task, and reluctant to wound the feelings of my friends, many of whom in that meeting were very near and dear to me.

But duty requires that I should be plain, so as to be understood. So when I began to contrast this language of our leaders with the actual state of things, showing that there was not a foot of ground over which the flag of the nation waved, that was not dedicated to the slave system, and that this sacred system is guarded and protected by the national power, and therefore it could not be true, that the national government had no control over it; David Steer, (the friend who so strongly opposed my former meeting,) in an apparently very friendly way, informed me that this was not an anti-slavery meeting, and that I did not want an abolition lecture there. I told him I would be through in a few minutes. But he persisted, contrary to our written rule, to interrupt me by telling me to take my seat. At this point other members joined him in opposing me, and interrupting the order of the meeting, which till now had been quite attentive and solemn.

This interruption was all done in the face of our written discipline; but it was an elder that spoke, and he must be obeyed, let discipline go as it may. Well, there I was, and according to law and gospel, had a right to proceed; but I saw it would lead to more outbreaks of disorder from the high seats, and I closed by saying that I would leave the mat-

ter (for the present of course,) with the consciences and the God of them that heard me. Toward the close of the meeting, I was impressed to repeat the language of the prophet Isaiah, as applicable to our society at the present time: "The leaders of my people cause them to err, and those that are led of them are destroyed." It happened that I staid over night with one of our recommended ministers, who told me I should not have spoken one word more, after D. Steer told me to desist, and that the last time in particular, when using the language of the prophet, I was entirely out of order, throwing out a hard sentence on the heads of society—that I must remain dumb before the elders—they were the heads of society: (and of course I must be somewhere near the tail)—they were possessed of the true spirit of judging, but I was in possession of the spirit of the devil. I here tried to slip in a word or two, but he forbade, and told me again I must remain dumb, that it was my place to listen when an elder spoke, and obey without beginning to reason, that he was not going to reason with me; that I must not, emphasizing the words strongly, read anti-slavery books and papers; and much more of like character. I sat and heard him through, and the moment he was done he left the room, but soon returned to perform his family devotions by reading a chapter from the testament. It may well be supposed that I was perfectly disgusted with his hypocrisy and ignorance.

It appears to be the intention of the organization that the elders shall rule; and they do rule, and the people love to have it so. If they in an official manner say, yes, the members must say Amen, whether the saying recommends itself to the conscience as truth or not. The heads in a yearly meeting capacity say, "It is true that slavery is confined to a section of our country, and is not under the control of the national government," which is nothing short of lying hypocrisy or downright ignorance, when the leaders know that the whole country is hunting ground for the slave system, and that the national government pays for the chase. They know that the arms of the nation, yes that the very bones and muscles of its citizens, are all pledged to the South, to enable them to keep their slaves in their chains, and to carry on their inhuman traffic in human flesh, separating husbands from wives, parents from children, and even the tender babe from the arms of its distracted mother. They know that the national government allows, yes more, authorizes the slave system to poll three votes for every five slaves. Thus the national government is, and ever has been offering a premium on slavery. And yet in view of all these connections of the national government with slavery, legislation, a yearly meeting of orthodox Friends, held in New York in 1852, can boldly assert, that the national government has no control over the system of slavery. And when a member in unity with that society, dissents from this falsehood, and feels called upon by a higher power to expose it in a public meeting, he is ordered to take his seat, with the taunting assertion that it was not an anti-slavery meeting, and they did not want to hear an abolition lecture. I had supposed that if a society was anti-slavery enough to issue a document purporting to be anti-slavery, it ought to be willing to have it commented upon by its members in collective capacity. But it seems I was mistaken, for the elders say it is my place to be dumb. Whether I obey the latest, time will disclose.

THINE FOR PURE RELIGION AND TRUE HUMANITY,  
SAMUEL D. MOORE.

### RELIGION VERSUS HUMANITY.

DEAR MARIUS: Though not much in the habit of writing for newspapers, I thought it not amiss to report a few facts which have presented themselves to me in a recent visit to western Indiana. Facts touching the important issue that is searching the foundations of governments and institutions in America. I mean the issue between religion and humanity—the church and the reformers.

No one who has freely examined the position of the American church, will charge us with exaggeration, when we state that it, with a few exceptions, has labored hard to prove that war, slavery, the gallows, and other monsters of iniquity, are christian institutions.

The church demands entire supervision over the souls of men, holding that it embraces the entire means to save us from sin, and fit us for heaven. The clergy deny us Sabbath evening school, to investigate the institutions of war, slavery, intemperance and other wrongs. But how stand the facts in Indiana.

In eastern Ind., there is less religion and more humanity. In western Ind., more religion and less humanity. Take the counties of Jay, Grant, Randolph, Henry, Wayne, Union and Hamilton, and they embrace nearly all of the reform sentiment of the state. And in those counties there is much liberality of sentiment on religious subjects.

Here the Sabbath can be used for man, without priestly indignation. Here it is not infidelity to preach peace on earth and good will to man. Here a strong voice was given against the 13th Art., Randolph Co. rejecting it. Here the sympathy is for the fugitive, and has been so avowed publicly.

But how different is the western part of the state. There nearly every adult belongs to some orthodox church. And there almost every one is in sympathy with the cruel institutions of the state and nation. In this region they voted almost to a man, for the 13th Art. There they would turn out en masse to enforce the Fugitive Law. And in this pure evangelical region, but few houses can be obtained, in which to plead for the slave.

I am here in Greencastle, a town full of School Houses and Churches. (There are five churches in the place.) Here is Ashbury University, a well endowed institution, under the charge of the M. E. Church. Here I found a book entitled "Review of Uncle Tom." A work of 218 pages, written by a prominent member of the Methodist Church in Greencastle. The book of itself is not worthy of notice. But when viewed as an essential part of the religion of Indiana, together with the fact that it flowed spontaneously from the mint of western

Methodism—was written by a popular westernist, a member in good standing in one of the Ashbury churches—that it has been highly extolled by the Whig, Democratic, and Temperance journals of Greencastle, and connived at by the religious paper, and that it is eagerly read and highly esteemed by the professors in this region. When these facts go out with the book, it renders it worthy of notice. Were it an unnoticed book, simply the product of one reckless and corrupt individual, it might be thrown aside with Bennett's Herald, and kindred trash. But when adopted by that class who claim to be our spiritual leaders, it is proper that the book should be exposed. I did all I could to ascertain the estimation of the book among religiousists, and did not succeed in finding one who did not like it. It would be stating a fact, plain to every one who has any knowledge of western Ind., to say that the book is not in the least opposed to its religion. Never have I found any place as thoroughly evangelized as western Ind.—a place so completely under the control, I mean, of orthodox religion as preached by the ministry and believed by the laymen, in this country. And I never have found any place where there was less sympathy for the degraded and sufferings ones of this nation.

From what has been written, it will be necessary to give a glance at the character of the book alluded to. That is hard to do in one communication, especially one that has already grown so lengthy as this has.

The author rests his "review of Uncle Tom," mainly on personal abuse of Mrs. Stowe; taking but little notice of the facts, save to deny them in general terms. He indulges mainly in venting his bitter hate on abolitionists; aiming some of it at the north in general, and especially at New England. He views the south as the paradise of this earth, and her institutions as God ordained and Bible sanctioned. Calls all infidels, who do not bow down to legislative enactments. And quotes lots of scripture to prove that slavery is a christian institution. Touching obedience to law, he quotes Peter, as follows: "Submit yourselves to every ordinance of man, for the Lord's sake; whether to the King as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers." He then adds: How dare abolitionists, professing christianity, fly in the face of the laws of the country, &c. &c.

He holds that the colored race are better off in slavery than free. That "all but knaves and fools know that improvidence, idleness, rascality and crime, are the fruits of emancipation." That "the white man cannot bear the presence of the black man." That the "colored man is irrevocably doomed to scorn, contempt and degradation, while in the midst of the white race."

Quotes Judge Blackford and Dr. Miller, to prove that "Free blacks are of no service to us in a corner." "If liberated, would be a constant source of corruption."

He says, "We have proof positive that the relation of master and servant is not inconsistent with the word of God." "Among the converts of the apostles, were slaveholders." "Admitted into the church as slaveholders."

Says they were not required to manumit their slaves, and thinks it best that they should hold them as such.

He brings up the case of Onesimus, and asks, "Did Paul say to Onesimus, you are now a christian; your master Philemon is a christian. And one christian has no right under any circumstances to hold another christian in bondage?" And answers, "No! THANK GOD, Paul promulgated no such doctrine!" Adding, that Paul sent him back to Philemon, as a slave, telling him that whatever service he did to Philemon, as a slave, he did for God.

I will quote no farther. You have a sample of the manner in which the author treats the subject. It is a book of falsehood and immorality. What he states as facts are false as those of Elwood Fisher. His Bible arguments are all familiar with—His venomous attack on Mrs. Stowe and abolitionists in general, would not pay for the printing. And his attempt to prove that slavery is a christian institution, and that they are infidels who oppose it, is but another fact showing that the religion of America is no benefit to man—that it does not demand of us pure and honest lives. Hence it must be superseded by tangible movements, which will teach truth, wisdom and purity.

Readers of the Bugle, which is the best, infidel humanity or christian slavery?  
J. P. DAVIS.  
GREENCASTLE, Ind., Aug. 4, 1853.

### CAN WE DENY CHRIST WHILE SINCERELY TRYING TO FREE THE SLAVES?

MR. ROBINSON,

Dear Sir: Having noticed with peculiar interest the fast approaching struggle between *Practical Christianity* and a mere *Orthodox Christianity*, such as the Editor of the "Ch. Press" has given in his late editorial, headed, "Shall we deny Christ in order to free the slave?" I concluded to give you a short extract from an extensive work I am now writing on "the development of the True Spirit and Church of God, independent of Law applied by human instrumentality." The extract will relate particularly to the question above, the application of which to the above article, I leave the reader to make. The extract was written before I saw the said article, and therefore is not written in a way of an answer to it. But it may apply to all other articles in orthodox periodicals, involving the same idea. My method of writing the above work, is by question and answer, and I will insert it in this way, giving the extract from the answer to the question. "What is the standard of judgement in regard to Christian character in the True Spiritual Church of God?" If this extract will in any way subserve the interest of truth at this peculiar crisis in the church, you are welcome to it.

Yours truly,  
E. HALE.

Extract.—We are now prepared to notice more definitely the struggle which must come between a mere *Orthodox Christianity* and a *Practical Christianity*. Many who are denounced as infidels, have got hold of the latter, and the so-called "Orthodox

Church," fearing, lest in freely admitting the *practical* test, they will do great dishonor to the *theoretical* or what they regard the "Orthodox," with pretended holy devotion to the Bible, are without discrimination, resisting everything, whether exhibiting love or not, which does not bow assent to their creed in regard to the *plenary* inspiration of the Bible, refusing all cooperation with reformers who are infidel to certain portions of the Bible. This is the severe struggle which must precede the glorious millennium. It is a severe struggle to the professed church, but it must come. God must turn and overturn, until he whose right it is, shall reign from the rivers to the ends of the earth. Professed Christians little realize the severity of the struggle, and how it will thoroughly sift the professed church.

"We are now prepared to return to the original question, 'What is the proper standard of judgement in regard to Christian character?' A more important question cannot be proposed than this. It is a question which is shaking society from its centre to its circumference. The professed church generally believe that we should require assent to the Bible as all a supernatural revelation from God. Their conduct affirms, in unequivocal language, that even a believer in the *partial* inspiration of the Bible, cannot be a Christian. Now what shall we say in regard to such an important assumption? Is it true, or is it false?

"Is a belief in the plenary inspiration of the Bible an adequate test of Christian character? Neither the Bible itself, nor the experience of the professed church, will allow this test as adequate. A *perfect* creed is an inadequate test of Christian character, for a man may have *perfect* knowledge, and not *perfect* according to his knowledge. 'He may know his Lord's will and do it not.' A creed is not a correct criterion of Christian character. Hence, a belief in the Bible cannot be such a criterion, and if this is true, it follows that a dis-belief in the plenary inspiration of the Bible cannot be a *negative* test, or an evidence that a man is not a Christian, for a creed is no test of character one way or the other.

"I am aware that the position which I have given, that a belief in the Bible is not an adequate test of Christian character is somewhat startling in the eyes of the professed church, and the conclusion will at once be drawn by many honest minds, that I am fast tending towards infidelity, and will soon be there. But the position is too obvious for me to be frightened by such suppositions. The falsely called 'Orthodoxy' of the church may force me to avow such a position, contrary to their religious instructions, but when practical and not theoretical Christianity is before the mind, all will judge by a different standard. Now, what is that standard?

"Will it be a love of Christ as he is revealed to us in the New Testament in his different relations? This will be only another expression of our love to God, or in other words, it is love to God, brought down to our sensual, finite comprehension. It is love to God made flesh, and dwelling among all sin. In the revelation of Christ was then so much of the Deity revealed, as we, in our sensual state, can comprehend in the form of man, or a man having the nature of God. We should be able to give an intelligent reason why we love Christ, which is this, because we love a perfect human character, or a character endowed with divinity. Such a Christ, and in this sense only do we love God, for I have shown it is impossible to love an Infinite Spirit independent of the human, for in so doing we would rise above the nature with which God has endowed us, which is absurd. While we are men, we must love as men, and not as Gods. We can no more love infinity than we can conceive of it, and it is self-evident that the latter is impossible, and also, that our love can act no farther than the intelligence.

Therefore to love God as an Infinite being is impossible; we must love him as a perfect man, or not at all. This is the intelligent reason why Christ was revealed to us, namely, because we can apprehend God in no other way. Theologians often speak of Christ as possessed of two natures, human and divine. This is true in a certain sense, namely, the divine nature was encased in a human tentment. But the whole of the Deity was not revealed through Christ to man, for this could not be done through a human, finite and sensual body. The Infinite cannot be revealed through the finite. This is a first truth of reason and cannot be denied. We can love the human in Christ in the sense of personality, but we cannot love the divine in the same sense. We can love so much of the divine, as is revealed in the human, but this is not loving God abstractly, or as an independent person, all spirituality. Loving Christ is nothing more than most rationally loving man. In this sense is Christ the Son of God. He is his offspring or emanation of the Deity. He is the mediator or medium through which man may know God in a limited and finite sense, or in the only and most appropriate sense in which God may reveal his character to man. Christ and God are equal in the sense of human comprehension, that is, the human mind can comprehend no higher God than a perfect man. What is it then to love Christ? Answer: to love man directly and God indirectly, that is, by *loving* man. In loving Christ we love God. In loving Christ we love man, and hence evince our love to God. In the same sense we love the Christ-like in man. What is it to be Christ-like? Answer: to love man as Christ did, to be obedient to those truths which grow out of the relations of man to man as he was. It is in this sense that we conform to Christ, partaking of his spirit, following his example in different respects, or in conforming to different relations. It is doing good to man, thus showing our love to Christ. In this sense Christianity is plain, lovely, and forcible, commanding itself to every man's reason and conscience. In this sense our love to Christ is not a mystical love, but purely and strictly human; and so far as this human love exists, so far do we partake of the divine nature, growing into the image of God, from one degree of glory to another, 'until we come to the stature of perfect men (not gods) in Christ Jesus.'"

"Question. But did not Christ make a belief in him a test of Christian character, that is, a belief in him as the long promise Messiah; and did he not therefore make a *creed* after all?"

"Answer. He did not regard this a test any further than it was proved to be an adequate test. Did not his example prove it, his deeds of charity, whether miraculous or not, in short, his self-sacrifice for the wants of humanity? Did he not 'go about doing good,' healing all manner of diseases, giving sight to the blind, and hearing to the deaf,—causing the maimed to walk? Was he not intimate with the poor and the outcast? Did he not sympathize with the afflicted? Jesus wept. He raised the dead of the poor widow. Did he not expose the hypocrisies of the day? Were not his instructions pure and holy by being adapted to the wants of man? In short, did not all his teachings, his miracles, and his whole example, show that his whole life was spent for humanity? How then did he prove that he was the true Messiah? By his *philanthropy*. 'If ye believe not on me,' said he, 'believe my works, for they testify of me, and prove from whom I came.' A belief in Christ, therefore, was a test of Christian character, just so far as it tested a *love* to man and no farther. Christ was a perfect exhibition of love, and there was abundant proof of it, which the Jews might have seen, if it had not been for their Jewish orthodoxy, which blinded their minds. Christ only asked to believe in his exhibitions of love, as proof of his divinity, which they could not do without love in their own souls, and being influenced by misanthropy and hate of Christ, because he cut at the root, and exposed their selfishness and hypocrisy, they could not see him as the true and lovely Messiah. We may say then that this test was very appropriate and searching. It was the same test only differently expressed, that Christ presented to Peter—'Simon Barjonan, lovest thou me?' Christ was so unpopular at that time and such was his *philanthropic* character that no one could believe him without loving him. A man lost his reputation, and endangered his life by avowing such a belief. Therefore, nothing but love could call forth such a belief or confession. It was an overflowing love and attachment in Peter that called forth the expression, 'Thou art Christ, the Son of the living God,' and how appropriate was the answer, 'Flesh and blood hath not revealed it unto thee, but thee Spirit of my Father,' which is love.

"It is in this sense that a belief in Christ is a test now, which is a satisfactory resting upon Christ as a perfect exhibition of love 'which cleanseth from all sin.' It is a resting on Christ as a perfect exhibition of philanthropy, and hence an example which the Christian should follow. It is a belief in Christ as a Saviour, how? In this sense, that by partaking of his spirit and following perfectly his example of self-denying love, we are necessarily saved from all sin. How can we believe any thing short of this if we regard him as an adequate Saviour? It is not a theoretical, blind, indefinable, but a rational, practical belief, prompted by love, or in the words of the apostle, it is 'that faith which works by love and purifies the heart.'"

"But such a belief in Christ is not a  *creed* in the common or theological acceptance of the term, which latter is a belief in the Divinity of Christ, man defining what this expression means. Namely, the *love of Christ*, for 'God is love,' the divinity of Christ therefore means, the essence of the Deity which is love revealed through Christ to man. In the 'Orthodox' acceptance it is a theological dogma, to which the intelligence must assent as a mere article of belief, without at all affecting the heart. Now I say boldly, that such a belief is no proper test of Christian Character. A faith which works by love is the only adequate test, not faith in a *theoretical* or *theological* Christ, but a faith in love as Christ was love.

"But although such a belief is an adequate test of Christian character, there are many corruptions, 'theological' and 'orthodox,' of this belief, confounding the true belief or Bible meaning, that becomes necessary in the higher and more spiritual development of the true church to reject the term *belief* and substitute in its place *love*. When Christ was upon earth, so much Scripture was there in regard to his coming, that no man could believe in the fact of his coming influenced by such evidences as I have given, without loving him, and then a belief was a test of a higher standard of love. A belief was then a test in the same sense that *philanthropic* acts are a test now of the love of Christ, which is a love of God. Instead of a belief in Christ as the Messiah, God has by his spirit and providence, substituted love to Christ as a pattern of love to man, and through man to God."

From the above extract, the Christian public may understand my views of Christianity. I am aware that the reasoning is somewhat metaphysical, perhaps too much so to suit some minds. But I am convinced that the great question of the age, and of the church, *what is it to confess Christ, and what is it to deny him?* must be met in an analytic and philosophic way. To any intelligent mind the conclusion is evident, from any reasoning that true Bible religion is Philanthropy, that by the exercise of this feeling we *rationally* love Christ and confess him, and that by loving Christ, we love God. Do we therefore 'deny Christ,' by 'preaching deliverance to the captive,' and the 'opening of the prison doors to those who are bound,' thus fulfilling the mission of Christ to the world? Can we deny Christ in order to free the slave? In trying to free the slave do we not most rationally confess Christ? How can we love Christ more effectually, than by loving those who are bound, as bound with them? Will the Rev. Mr. Boynton of Cincinnati, and Professor Cowles of Oberlin, please answer these plain and simple questions. They have intimated that Mr. Garrison and others of his views, are denying Christ, and are calling to the churches, *leave of such false teachers* 'who are coming to us in sheep's clothing, but inwardly are ravening wolves.' Such a severe charge and should be well sustained before given. They have not proved that such men 'deny Christ' in their exertions to free the slave. They have not explained what it means to deny Christ. I wish they would be more definite, and first prove the severe charge, before they make it, and if they prove conclusively from the Bible that the charge is well founded, if they will prove that they are not following out the very mission of Christ, but rather a mission of the devil, as their charge intimates, then will they wield a most powerful weapon of truth against such enemies from the infernal regions. But they must not deal in

mere assertions on such vital points. I desire the men to thoroughly sift my reasonings which have brought me to the conclusion that such philanthropy as is exhibited in freeing the slave, instead of *denying* Christ, is *confessing* him. I suppose this to be *Bible doctrine*. What say you dear brother in the ministry, and I heretofore on this point? If I am, then set me right, and thus will you confer a lasting benefit upon the church, for this *heretical, philanthropic* theology, although not clearly and scientifically developed, is fast spreading and is threatening a storm upon the 'Orthodox church,' never even faintly realized before in the history of the church. 'Come then let us reason together.'—Who of us is right in Bible theology, you or I? If I am an infidel along with the rest, as my Christian brethren show me my error before it is too late, E. HALE.

### CONCEDING TOO MUCH.

M. Editor: In your Paper of July 30th, in commenting upon certain remarks of the Oberlin Evangelist, in regard to the co-operation of Anti-Slavery Christians with infidels, you make concessions I find myself unable to endorse. You express a willingness to refrain from uttering, on certain occasions, your stern convictions, in order to conciliate a certain class of persons, whose help, in a certain direction, you need, and hope thereby to secure. That many, (perhaps most) of the wisest, ablest, and truest and bravest hearts that are to be found among the noble band of Reformers, whose efforts are fast securing the world's salvation, are willing to make the same concessions may be true. So completely interwoven are bigotry and intolerance, with almost all with which we have to do, that we habitually, and almost unconsciously, yield them a degree of respect, and look upon their exhibitions as a matter of course. That *compromise* is as baneful in its effects, as it is flattering in its promises, is, seemingly, the hardest lesson Reformers have to learn. It is only a few of the most efficient and true, who have learned it. And even these, it seems, cherish the idea that the dishonest and bigoted—such as deny to their (would be) fellow workers, the freedom they claim for themselves,—who are 'ready to sacrifice the slave to their theological opinions,' must be humored and conciliated, for the sake of their help in saving the world. *It will not pay.* In our efforts to save the world, and serve the cause of Truth, we may refrain from uttering truths which those we address are not prepared to appreciate or understand, but *workers*, to be of any service, must be such as are not to be hurt or frightened by the utterance of any truth,—must be such as are prepared to encounter, calmly, philosophically and heroically, whatever may come in their way.

Show me a man who is afraid to concede to all freedom of speech, and I will show you a man for whose help in the work of Reform, or the world's salvation, I would not give a fig. Let every abolitionist, as he steps upon the anti-slavery platform, fearlessly utter what he deems appropriate to the occasion, and what he believes the interests of the cause of the slave demand; and if the Editors of the Oberlin Evangelist and Christian Press, will not stay upon the platform, let them get off from the platform,—the cause of Truth and the Slave, demands their presence. Reformers will, ere long, fully learn, what we have already begun to learn, that from such cause of Reform has little to be learned. Joseph Barker has well and truly said, that Reform and Infidelity have come to be nearly synonymous. True it is, that the reforms of every age, have been carried forward by those who have been reckoned infidels, by the religionists of their time. It is also true, that the latter, instead of co-operating with the former, have ever thrown stumbling blocks in their way. Let Reformers take timely notice of this, and govern themselves accordingly; and thus save themselves from the disappointment to which they are otherwise doomed.

FRANCIS BARRY.

### SHORTNESS OF LIFE, AMONG NEGRO CATCHERS.

A letter from Hon. John Jay, of New York, to the Committee of Invitation at the celebration of the West India Emancipation, at Funching, contains the following impressive paragraph:

In recalling one of those cases, [under the fugitive slave law] that of Henry Louis, which was contested for some three weeks—I am solemnly impressed with the reality of life as compared with the shadowy vanities of the passing hours. Of all those who were so eager to deprive Louis of his liberty, how few survive. Mr. Goodenow, the Clerk who appointed the pseudo Commission who issued the warrant, and was so active in his support, Mr. Weston, the counsel for the claimant, who was rewarded for his zeal by a service of plate; Mr. Griffin of the Safety Committee, who assisted to retain Mr. Wood as an assistant counsel against my poor client, and Judge Johnson, who carried him as a slave, in order to deprive him of his support, all of them, after their brief triumph over the helpless negro, have been thus, thus numbered in turn, by Death, relentless as a Marshall, to the bar of Heaven's chamber, to be judged by that higher law so sacred at heart. Let us hope that they have met—I will not say with more justice, but with more mercy than they showed to Louis.

Exercising the Black Laws.—Indiana, Pa. Illinois, has her black laws on her statute books, and think though they are not of quite so Algerian a character as ours. The constitution of that State provides, that any person who may employ, or otherwise encourage any negro or mulatto coming into the State, shall be fined the sum not to be less than ten nor more than five hundred dollars. Under this clause a case has arisen, which not only excites a great deal of interest, but causes the constitution in this particular to be exercised throughout the State. It appears that Rev. Calvin W. Kuper, one of the oldest presiding elders of the Methodist Church, and a man who stands as a pillar of the world, lately employed a colored preacher from Louisville to preach to his colored brethren in Madison. This being a clear violation of the constitution and laws of Indiana, it is said the Reverend Elder will be indicted at the next term of the Jefferson Circuit Court, and brought before a jury of his country to answer for this violation of law.—*Chicago Tribune.*

The difference between those whom the world esteems as good, and those whom it condemns as bad is in many cases that the former have been better sheltered from temptation.



# The Anti-Slavery Bugle.

Salem, Ohio, August 27, 1853.

We omit several articles we had prepared for this week, to make room for the facts of the Cincinnati slave case, with a part of Judge McLean's decision.

## OPERATIONS IN THE WEST.

The American Anti-Slavery society in connection with the Western Anti-Slavery society are now ready to commence a system of vigorous operations in the west. Some eight or ten of the most able and effective agents in the country will immediately enter this field.

Mr. Pillsbury and Mr. and Mrs. Griffing will start immediately after the anniversary for Indiana, holding meetings by the way. Mr. and Mrs. Foster are going to Michigan—and others will join them in their labors in that state. Perhaps some prominent places in Wisconsin and Northern Illinois will also be visited. In the mean time Ohio and Western Pennsylvania will in no wise be neglected.

We shall be able to add further particulars next week. The anniversary meeting which commences its sessions to-day, will take measures to carry forward these magnificent operations. Let every man and woman who would see our country redeemed and free, come forward to aid it with their liberal contributions, and their active co-operation in every possible manner. Never was there a more favorable time for successful effort, and our labor and energy should exceed all former example.

## GREEN PLAIN.

The members and friends of Green-Plain and vicinity will be rejoiced to learn that Charles and Josephine Griffing and Parker Pillsbury, contemplate taking them on their route to Indiana. They are to spend a few weeks in the counties of Jay, Wayne, Randolph, and such other places as the Indiana friends may advise. We are quite sure there will be no need of our bespeaking for them a cheerful welcome and cordial co-operation, on the part of all who revere the truth, and love the cause of the slave. Their time will be somewhat limited, but we can assure those where they may visit that every day and hour will be well improved; and we hope those who are best acquainted with the wants of that region, will aid them by their counsel and co-operation; to the fullest extent of their ability.

## ELLINGTON'S "SAM."

The veritable "Sam" which Ellington, the claimant of John Freeman, has described as his runaway slave has been discovered in Canada. Freeman's indefatigable counsel, not content with proving that Freeman is a free man and never was the slave of Ellington, have undertaken to inform said Ellington where his slave is. Mr. Coburn, of counsel for Freeman, in company with two of the former neighbors of Ellington, from Greenup county, Kentucky, visited "Sam" a few days ago at his residence near Malden, Canada. The two Kentuckians, who, by the way, are slaveholders, and among the most respectable citizens of that State, fully recognized "Sam," and on examination found the scars described by Ellington. "Sam," himself, says he was E. S. slave, and ran away from him about 10 years ago. These gentlemen visited Freeman last Monday, and in their depositions taken on Tuesday, they say, as we are reliably informed, that said Freeman is not "Sam," and does not much resemble him, and that they have no doubt that the Canada "Sam" is the one that Ellington lost.—*Indiana Free Democrat.*

The aforesaid "Sam"—under the name of WILLIAM McCONNEL—for a number of years after his escape, a resident of this place, and is well known to many of our citizens. His own story, told here years ago, corresponding remarkably with Ellington's description of his slave, as do also many of the personal marks known to a number of our citizens. McConnel, on the passage of the fugitive law of 1850, deemed his residence here unsafe, and removed to Canada, where he now resides.

The evidence is now most positive and conclusive that Ellington never owned Freeman, that his claim to him is impossible and absurd. Ellington knew this when he made the claim. He knew it well when he was suborning witnesses to swear that Freeman was his slave. He knows it now that he persists in his efforts to carry him off into hopeless slavery. The commissioner, the marshal, and the whole community know it, and yet the probability is strong, that he will be awarded as a slave, to this murderous scoundrel. His counsel know of the truth in the matter, and plant themselves upon the particular villainy of the infernal law under which they claim this human soul. They plead that the defendant has no right to advance evidence of his freedom. That on their demand and proof, the man must be delivered up. It is in the hands of the jury, and they are to decide on the part of Freeman, and refuse to attend the examination of his witnesses. Is there no way to give this perjured Shylock a resting place in the Indiana penitentiary? If not there is small use for that institution.

How long will the people of this country submit to the rule of such outrage, under the form of law. The hypocritical wretch who claims the advantage of this statute, is not worthy of cursing above other men. The Congress which enacted it for the benefit of him and his like, the people who tolerate it, and the church which sanctifies it, are worthy of equal anathemas. Rebellion against such tyranny, is obedience to God, and loyalty to man.

Freeman's trial is set for Monday next. We shall probably be able to announce the result, next week.

## THE WOMEN ARE COMING.

The women in Vernon, Jennings Co., Indiana, made a crash of the deacons of two doggeries in that place, on the 10th inst., and then quietly retired. The grog-sellers afterwards employed some of their customers to stand sentry with loaded muskets. Says the Vernon Whig Banner, while these worthies were upon duty, one of them who had probably taken too much, caught a fall, by which his musket was accidentally discharged. This unexpected report so alarmed the other heroes, that they raised the cry, "the women are coming!" they have shot Jim!—and away they went, for dear life, without even snapping their muskets. The best thing they could have done. We commend their example to all grog sellers and their defenders.

"The women are coming." Grog sellers and toppers, look out. They are coming to our State Fair, with a State Temperance Convention. Look out. They are coming at New York, with a Whole World's Temperance Convention. Scour your groglocks and set your sentries, if you will, yet you have got to scamp, and that right speedily, for "the women are coming," with their friends, and the Maine Law. Away with you and your rum, or else surrender.

## RHODE ISLAND.

Our Free Soil brethren in Rhode Island, are struggling against an assault from the clergy, quite similar to that which has been made upon the anti-slavery men of this state. A portion of the clergy who feel the importance of being known as anti-slavery men, and yet prefer the church and its theology, above anti-slavery and its humanity, have here as here, started the question whether "Christians can associate with infidels for anti-slavery purposes," and there too, as here, they have gravely concluded that to do so would be to countenance infidelity. These conservators of orthodoxy have some how found out that the Editor of the *Rhode Island Freeman*, the Free Soil organ of the state, is unorthodox; they are therefore laboring night and main, to cripple and suppress the paper. How they found it out, we don't know. We never dreamed of it from reading the paper.—But we are not keen scented or keen sighted in such matters, which probably accounts for our ignorance.

The following is an extract from an article in the *Freeman* on this subject:

Were there a large fire raging, men would not stop to ask as you an infidel, an Episcopalian, a Jew, or a Baptist, but will you help put out the fire? Their desire to extinguish the flames, would be paramount for the time being, to all differences of opinion in metaphysics or theology. If the same spirit does not animate the anti-slavery party, there is no use of their being organized as a party. Some one has said "it takes all kinds of people to make a world." It requires almost the same description of persons to make a successful party against Slavery. The simple question to propose as a condition of membership to the Free Democratic party should be, are you opposed to Slavery? If the answer be in the affirmative, then all are agreed to go in together, common foes against a common enemy.

But if the test as to what a man thinks or believes be introduced and he be obliged to square his views with certain creeds in order to have credentials of membership, then there will have begun a sure source of endless difficulties and disagreements. A man whose life is engaged in ameliorating the sufferings of his fellow man, gives a much clearer and higher exposition of sound religion and faith in God, than he who is forever judging and condemning men as to their intellectual speculations or theories of faith.

It is not in the province of any party to determine what the religious belief of any man shall be, and it is not in the province of any party to endeavor to determine the idea. We are quite sure they who begin it in Rhode Island will find out their mistake.

## HOW THE UNION WAS SAVED.

We published a few weeks since, a part of a fourth of July speech, of Mr. Richard Yeaton, of Charleston, S. C., in which he was understood to say that the Union was of vast consequence to slavery, indeed that it must be maintained, whatever course Congress might take. Since then this same gentleman has turned up at New York, and at the Pilgrim Celebration at Plymouth. He writes to the N. Y. Ev. Post, to correct this and other errors. We give an extract, promising that it seems to us probable that the error in the publication of his southern speech at the north.—At the south it is the true doctrine that the Union supports slavery. But at the north it is better to play the braggadocio and confess, no such thing, to put on swelling airs, prodigal certain destruction to the Union, and then divulge the only way to save it. He says:

I firmly believe that the South could and should break up the Union, and form a separate confederacy, should Congress pursue the unconstitutional and unrighteous course you indicate.

You were further pleased to say, on the same occasion, in the same article, "The Union party as they call themselves, begin to confess that it was all a mistake to suppose that the Union was saved by the legislation of 1850." Now, sirs, the Union party of the South begin to confess no such thing, but, on the contrary, hold that the legislation of 1850 did both endanger and save the Union. The admission of California, with her anti-slavery constitution, and perhaps also the Texas feature of the compromise, did endanger the Union, expose it to imminent and fearful peril; and nothing but the fugitive slave law, not so much for its practical benefits, (for they weigh but a feather in the scale, if they exist at all,) as for the spirit, the constitutional and Union-loving spirit, from which it emanated, and the constitutional recognition of slavery it embodied, enabled the friends of the Union in the South to save the Union from destruction.

I am, gentlemen, yours, very respectfully,  
RICHARD YEATON.

While at the Plymouth Celebration, the same man indicated his gratitude to Mr. E. S. Secretary Everett, who was upon the platform, in a manner that we should think would have been somewhat embarrassing. Probably Mr. Yeaton designed it as a starter to Mr. E., for the next Presidency.—He said:

"And thus, while as a Southerner I pay homage to the illustrious dead, let me also do homage to the illustrious living, and thank my grateful friends to the gifted and glorious Everett, for the declaration and sentiment uttered by him in Congress many years ago.—There is no cause in which I would more readily shoulder a musket, than to put down a servile insurrection in the South."

That is a reminiscence of servility, that we should suppose Mr. Everett would have preferred not to have been brought forward on Plymouth Rock, while doing honor to the sturdy old pilgrims. He said:

"The Dehlan County Democrat gives the following account of the manner in which Mr. Everett and the Whigs, took Mr. Yeaton's compliment:

"It is said that when the Webster Whigs found what manner of eulogist they had chosen, they resented a picnic party suddenly thrown upon them, and a light wagon into the middle of a nettie bed, that Mr. Everett in particular appeared to wish he had 'that musket' by him, in order that he might then and there present it to South Carolina, muzzle foremost. The only consolation which any gentleman could give the new aspirant for the Presidency, under such circumstances, would be that if Sir Win. Draper's bed be a bed of torture he has made it for himself."

Liquor CASES IN COURT.—For months past the Liquor sellers of Salem have held the borough laws at defiance by appeals, injunctions, &c., and although fines have been assessed they have still sold with impunity. At the recent session of the court it was thought a decision would have been made.—But still the law delays. The Judge reserved his decision till the next court. The election will be over by that time and perhaps Judge Holden will be able to tell by that time, whether the State law, authorizing the corporation laws, was in force or not as on that question the whole depends.

OHIO AND ATLANTIC RAIL ROAD.—Such is the style of a proposed new road, which we think not fail to be a valuable one. It proposes to start from the Ohio opposite Mayville, which is the terminus of some important southern roads, and running via Columbus—Massillon and Warren thence by the most direct practical route, to New York City. We understand surveys are now on the route between Massillon and Warren. Some of our Stark county friends are wide awake about it.

## NOTICES OF THE PRESS.

THE PHILADELPHIA DAILY REGISTER has been charged. Mr. Birney's energy and editorial ability are making headway, despite the affected contempt and neglect with which some of his old fogey cotemporaries in Philadelphia have attempted to treat him. A manly independence will meet its reward.

THE SPIRITUAL UNIVERSE is the name of a new Spiritual paper started in Cleveland, by A. V. Valentine. Published weekly, at One Dollar a year, in advance.

THE HERALD OF FREEDOM.—J. Wesley Chaffin has, in consequence of ill health, retired from the editorship of this paper. Mr. C. has conducted the Herald for two years past, and in our judgment, has made it one of the best Free Soil papers in Ohio. He has been fearless, free and honorable in his discussions, and laborious in his vocation. He is a minister in the Wesleyan church—a progressive man—an earnest lover of truth. We part his company with deep regret, especially for such a cause. Mr. C. is one of the candidates on the Free Democratic ticket. His successors in the paper are James Gibson and B. Dunn.

KNICKERBOCKER FOR AGENT.—The Editor's Table for this No. is a rich one. Our readers may judge of its quality by some extracts we gave last week.

REPUBLICAN STANDARD.—Such is the name of a new Free Democratic paper published at West Union, Williams county, Ohio. W. A. Hunter Editor, C. D. Hunter, Publisher. Mr. Hunter was formerly editor of an old line Democratic paper at West Union.

BUCHANAN'S JOURNAL OF MAN, discusses important anthropological questions with its usual independence and originality.

THE SCHOOL MATE is a valuable juvenile monthly, published by George Savage, New York, at One Dollar per annum.

FREEMAN'S MANTAL.—This campaign serial continues to appear, filled with valuable anti-slavery matter.

FREE PRESBYTERIAN.—This paper has again made its appearance after a suspension of more than a year. It was the organ of the Free Presbyterian church, was conducted with liberal spirit, energetically, and with earnest anti-slavery purpose. We give it a hearty welcome to the anti-slavery work it proposes for itself. Mr. Gordon, its former editor, is associated with Mr. W. G. Kephart in conducting it. Post Office address, Lee, Athens Co., Ohio.

THE ALIENED AMERICAN.—The second number of this paper has made its appearance, and its issues are henceforth to be regular. It is a handsome sheet, of the size of the Bugle. The object of the paper is "to furnish news—to favor literature—to aid the development, educational, mechanical, and social of colored Americans—to defend the rights of humanity." Wm. H. Day, Cleveland, Publisher and Editor. Samuel R. Ward and J. W. C. Pennington, Corresponding Editors. These are all able men, good writers, and will give effective aid to the efforts now making by the colored Americans for their own elevation.

GRAHAM'S MAGAZINE for September has been received.

THE MUSICAL WORLD & TIMES contains a new volume next month. RICHARD STORRS WILLIS, Editor, FANNY FERN, a regular contributor, Dyer & Willis, Publishers.

## TEMPERANCE.

Dr. Jewett was to have commenced his labors in this state on the 15th inst. Rev. Freeman Yates is laboring in Morgan and Muskingum Counties.—Rev. B. E. Hale, F. W. Kellogg, Neal Dow, T. A. Platts, and G. T. Forbes, with other talented and experienced lecturers, are just now commencing vigorous labors in various parts of the state. The work is going forward with energy. The battle is to be fought for the Maine Law this fall.

Nicholas Longworth of Cincinnati, a distinguished grape cultivator, is out in favor of having native wine excepted from the condemnation of the contemplated prohibitory law.

Gen. Houston has been making temperance speeches in Texas, lately.

On the 6th inst., a County Temperance Convention was held at Canton, Stark Co. The Repository says, "it was the largest and most respectable we have witnessed for many years." They defied a nomination until after the democrats shall have brought out their candidates. If they fail to give them reliable temperance men, the temperance people will then nominate for themselves. The Whigs and Free Soilers will probably not nominate at all.

Florida has not escaped the temperance agitation.

The General Synod of the Lutheran Church composed of delegates from all the States in the Union, at its recent session passed resolutions in favor of the Maine Law.

How it WORKS.—The New York Times says of the workings of the law in Vermont:

"The Maine law works admirably, and those who were originally opposed to it, now say it is the best law ever made. There has been no one in jail for two months for any criminal act, though a few have been taken up for being intoxicated."

CONTINUED.—The Pittsburgh Gazette, the leading Whig paper in Western Pennsylvania, says:

"That no candidate for the Legislature on the Whig ticket, who is not known and trusted as an active friend of the Prohibitory Law, will be elected."

It is no use disguising the truth on this question. The party must yield to the great demand of the public, or be broken.

## THE TEST OF SPHERE.

T. W. Higginson, a brave reformer and a capital writer, settles the question of Women's sphere very satisfactorily as follows:

"The test of sphere is success. If Miss Miller can walk the quarter deck, if Madame Grant can argue cases in Court, if Mrs. W.—can conduct the complex business transactions of a great Paris house, if Maria Mitchell can discover comets, and Harriet Hosmer carve statues, if Apollonia Jagiello can fight in European revolutions, and Mrs. Putnam vindicate another (besides having the gift of tongues); if Harriet Hunt can really cure the cases, and Lucretia Mott and Antoinette Brown can preach good sermons, and Mrs. Swishelm and Mrs. Nichols edit successful newspapers, then all these are points gained for her, and the case is settled as an exceptional case, until it is shown that it is not, on the other hand, a test case, each person being a possible specimen of a large class who would with a little less discouragement, have done the same things."

COLEMAN'S CO. FAIR.—This fair is to be held on the 12, 13 and 14th of October. The dates we published some time since were erroneous.

## THE FIRST CASE IN OHIO.

The fugitive slave law has at length been executed in Ohio! A wife has been made a widow, and her children fatherless, by its infernal operation. The Kentucky slaveholder, Miller, called upon the United States government to catch his man. Prompt in response, her agents as good fellows, well met, pounced upon the poor victim in yelping concert, like blood-hounds as they are, from the Kentucky cut-throats who guarded him, to Judge McLean, who assigned him over to their tender mercies. Here is the account of it, which we copy from the *Columbian*.

CINCINNATI, August 19th, 1853.

Dear Sir:—The people of Cincinnati have had an opportunity presented them of witnessing the operation of the Fugitive Slave Law. A colored man residing in this State, near Piqua, for nearly four years, and having a wife still living there, was arrested on the information of an individual calling himself a man, named John Ross, residing about three miles from Piqua, who, for the hundred dollars reward, wrote a letter to the claimant of the fugitive, Capt. Miller, of Washington county, Ky., that a man was living in his vicinity, who he supposed might be his property; giving a description of the chattel, who in Piqua is known as a free colored man, named George Mequary.

Up to this, Capt. Miller, his son, and two other young men, his alleged neighbors, leave Kentucky and proceed to the place indicated in the letter; arrived at which the Deputy Marshal, Capt. Miller's son, and one of the young men, go in search of the fugitive, whom they find at work, and without any warning, seize him, and, without any resistance, and strongly hand-cuff the unfortunate man, place him in a buggy and drive off. During this transaction, the claimant, it appears, kept out of sight, fearing if he should be seen that the game might be started.

At Dayton the alleged fugitive was taken upon a writ of Habeas Corpus before one of the State Courts, the Judge of which decided that he had no authority to act in the case, and ordered the release of the prisoner; this, however, was not complied with.

The man was again taken by the Deputy Marshal, finally handcuffed, and in that manner brought to this city by the evening train of cars from Dayton. On arriving here, an omnibus was expressly chartered for conveying the fugitive and his kidnapping gang to the "Gault House," (it being rumored that they were refused admittance at more respectable hotels.)

There has been no evidence on the part of the defendant except the admissions of the claimant's attorney, which were that McQuerry had lived four years in the State of Ohio, during which time he had been recognized, treated and considered as a free man. This was proper. This is the theory of laws and constitutions. Every man in Ohio, without regard to color, is presumed to be a free man; her laws do not sanction the tread of a slave. This treatment of McQuerry in Ohio, therefore, is nothing more than the presumption of the law which, in my judgment, is contemned by the conclusive proof of the claimant that he escaped into this State from "servitude and labor due in Kentucky."

It is insisted that the "fugitive slave laws" of '38 and '50 are not constitutional; that Congress has no power to enact such a law—that the power of enforcing the constitutional provisions is with the States.

This argument has been frequently advanced by gentlemen who have discussed this great question, and I am not sure but that it has been announced in some "platforms" that have been framed. I will refer to the judicial authority that has recognized the power of Congress to enact laws providing for the return of fugitives from liberty, in Kentucky, of Prigg vs. the State of Pennsylvania, the Judges of the Supreme Court decided, without dissent, that Congress had the power to legislate on this subject. Some of the Judges thought the State had a right to legislate on the same subject, but they dissented from the decision that Congress had the power to adopt the law of '38—the law of '50 was not then enacted.

The Supreme Court of every State in the Union before which the question has been raised, has repeatedly affirmed its power in Congress. At an early period in the history of Massachusetts, the Legislature in other States, though it has not attracted my attention, this doctrine may have been doubted, but it has since been affirmed, and no Court of respectable standing now doubts it.

This is strong authority in regard to the power of Congress to legislate upon the subject. Authority certainly, that should overrule individual opinion, unless the number of individuals entertaining an opposite opinion, is great enough to change the organization of the Court; to such a change the efforts of those who deny the power of Congress to legislate on the subject of Slavery within the States, might, and not improperly be directed.

The Federal Constitution was adopted in 1787; it was discussed by the several States who accepted it. Various essays were written by distinguished citizens, and the instrument was very extensively discussed.

As soon after the adoption of the Constitution as 1793, we find an act of Congress providing for the "escaping into another." This act was passed by a Congress, some of whose members, if I rightly remember, were delegates in the Convention that framed the Federal constitution; all were contemporaneous with the Convention, and the discussions that preceded and attended its formation. Those who enacted the law of '38 were not ignorant of any of the provisions of the Constitution, for they had been scanned with great ability, and especially in Virginia.

Their knowledge of authority on this point which cannot be controverted on any other in the Constitution. Independent of this authority, which must silence all objection, we shall arrive at the same conclusion by looking at the act arising under the Constitution. Is the construction of that instrument in favor of those who deny the power of Congress to legislate on the subject of Slavery within the States, or in favor of those who maintain the power of Congress to legislate on the subject of Slavery within the States, and not improperly be directed.

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Mr. Ware, the counsel of Capt. Miller, mentioned at the close of his speech, that his client would dispose of his man "Wash" for the sum of \$1200, and was willing to show his generosity by contributing himself \$50 toward the amount.

About two o'clock, the fugitive and his owner, accompanied by deputy marshals, constables, &c., left the court house for the Covington ferry, followed by a large number of excited citizens and colored men, who filled the air with shouts, hisses, and imprecations, on the victorious Kentuckians.—They reached the other side of the river in safety, and gave three cheers for "Old Kentucky."

When in Covington, Capt. Miller asked his property if he had breakfasted, and if so, how he got it. He replied he had bought it;—whereupon Capt. Miller, with an oath, struck the poor fellow in the face, which brought a shower of tears from the helpless man. Capt. Miller also told him at the end of fourteen days he should have the taste of a whip, and other like expressions, which, God knows, are only too likely to be fulfilled.

Thus the first act of a series, in the tragedy of the Fugitive Slave Law, has just been enacted in the free State of Ohio.

B. E.

## JUDGE McLEAN'S OPINION.

We condense this opinion as contained in the *Cincinnati Commercial*. After giving a history of the case and summing up the evidence, he proceeds to say, that it is not necessary to prove in a case of this kind, the existence of slavery in Kentucky. It might be necessary before a Judge of a State court, or before a Commissioner. But the jurisdiction of the Federal court extends over all the States of the Union, and its judges are supposed to be acquainted with the laws of each State and the extent of State jurisdiction.

Slavery exists only by local law. In the slaveholding States the laws provide for the condition of master and slave; they limit the power of the former and protect the rights of the latter. To deny the legalization of the relation in these States is to shut our eyes to what is written, and to the decisions of their Courts.

I am gratified that in the examination and argument of this case there has been uniformly a gentlemanly bearing—no abusive epithets were used, none were expected. This must draw the persons held as slaves. Madison, while assenting to the provision, objected to the use of the term "slave" because it expressed a thing repugnant to his sentiments—he did not wish the idea that one man could hold property in another, recognized in the organic law of his country.

This has been termed an *ex parte* proceeding. It certainly is not. Had the cause for McQuerry been able to state that they expected to prove his freedom, I should promptly have granted a continuance, to afford ample time for the collection of such proof.

Asquipping the sacred office of Judge, I have no right here to indulge my sympathies. It would have been gratifying to have found that the defendant was a free man, instead of a slave, because such a result is gratifying to those whose feelings are opposed to slavery in the abstract. In such a case, it is the duty of the Judge to use more than ordinary caution.

It was urged against the constitutionality of the laws of 1793 and 1850, that they denied the right of trial by jury. It is my opinion, based upon my judicial experience, that a trial by jury would not decrease the number of "persons" who had escaped from "servitude and labor due in Kentucky." In an instance that I call to mind, a decided anti-slavery man was upon a jury in a case involving the liberty of escaped slaves. But he considered the solemnity of his oath to support the law, and the constitution, and he agreed with the majority to give a verdict of damages against the persons through whose instrumentality the slaves had escaped.



Communications.

FIRST OF AUGUST—A REPENTANT SLAVEHOLDER.

SAVANA, Harrison Co., Aug. 1, '53.

DEAR MARRIES: I never so fully realized the poetic idea of being launched on the billows of life, as within the few last days while we have been winding and whirling up and down (till we could hardly catch our breath) the hills of Harrison and Belmont counties, and if we are not sea-sick, we are, at heart, hill-sick, so far as travelling is concerned.

But our early home in New England has well fitted us to enjoy the beautiful scenery of the creek, valley and ridge-roads over which we passed, and to inhale with delight the clear and invigorating atmosphere of hill and dale—miniature breezes of our childhood, such as never greet us on the long levels of the Reserve. There is little of Romance here—no jangling rocks or jutting precipices—no dashing brooks or foaming cataracts, such as New England boasts. But the round clustering hills, gracefully leaning up and against each other, with dark green foliage, or just shorn of grass or grain, seem like the orange and pine-apple, thrown in the most tempting, variegated form that genius could invent—so beautiful in contrast and hue.

"The cattle on a thousand hills" are here, and as I have seen them in Indian file, marching carefully on their summit, at sunset, as if to the tune of "good night." I have wondered if these were the "high ways" that we read of—for they seem "quite on the verge of Heaven." And when a few days ago, we attempted to ascend one of them, to find the house of Joseph Cope, a friend well known to the Humanitary world, we found it impossible for our "beasts to go up thereon," and so we tied them in the valley below, and with much difficulty and pleasure, found a place every way worthy the name.

"Sought out"—a home "not forsaken." We find in such families as these, a few of which were scattered up and down the country, evidences of the reform and progress that were contemplated in the early movement of Friends, and which have been secured to the few, by individual investigation, self-sacrifice, and undeviating fidelity to principle.

The men, a race of giants, physically and morally, have learned that night, was not right, and have faithfully adhered to the higher principle of love—admitting their women and children to equal rights—that has resulted in the equal happiness, usefulness and elevation of all—for as the duties and responsibilities growing out of rights possessed, strengthen the possessor, so the benefactor, if it be the term, is relieved, from care and labor which he could not well perform, and from duties and responsibilities which did not belong to him.

And as we look almost in vain for practical demonstrations of this principle, these seem the more forcible and worthy of notice.

Their women are physically and mentally stronger than the women around there, and their opinion is more valuable and more valued, than are the opinions of the mass of men. The children of such parents come to years of understanding earlier, from legitimate causes, and commence to bear their share of the burden of duties, and to feel alike the intelligent happiness consequent upon obedience to fixed laws.

They are much directed in the government and management of the household, according to their ability, as the parents, all acting on the same principle of love—directed by an enlightened judgment, and aided by the counsel of each and all.

In such families you will find peace, kindness, intelligence, the principle of right—or the harmony of Physical affection, Intellectual and Spiritual, as the result of such education and development.

We held meeting Saturday afternoon in Friends' meetinghouse, near Joseph Cope's, and two on Sunday, in the Methodist chapel, at Georgetown. This place, we are told, has been quite notorious for its Anti-Slavery character, but between Orthodox Quakerism and Politics, its abolitionism proper, has been nearly starved out. There remains, however, an honest anti-slavery sentiment in the form of Free Soil, that is set to do its utmost to denounce Slavery, and then there are some who are, as abolitionists—as Free Soilers, only anti-slavery men.

We dined at the home of Mr. H., who had been a Virginia Slaveholder,—had some years ago sold his slaves, and moved into Ohio, and was acting upon the principle, that whatever he had received from the sale of slaves, should be faithfully returned, for their benefit, to the Anti-Slavery cause. He said he was an old man now, and his deepest regret was, that he lived so long without reflection. The first thought, he said, upon the character of Slavery, changed his whole course of action, and from that time to this, his life had been one of reflection and change.

He said his anti-slavery was often the source of great grief to him, and our meeting had wrong from him the would-be-forgotten acts of cruelty that he had so often witnessed toward the poor slave. It required, he said, no stretch of credulity in him or any other man who had lived in Slavery, with any moral vision, to believe Mrs. Stowe's Uncle Tom, while the precedent of such facts as the following, among many others exist.

He told us he was one day standing among a company of slaves, when the master observed that a pair of bars were down, leading, perhaps, into some grain.—Tom, said he, how come those bars down? Ned left them down, that's the how,—replied Tom. For that instance he was tied to a tree near by, and in presence of our friend, whipped till the blood ran down his naked, quivering flesh some distance from his feet.

He said he recognized most fully the character of Legree, in the person of a Rev. Joseph Glass, of Frederic County, Virginia, who, among a host of inhuman catalogue of crimes, shut up and whipped a woman, (for purposes he did not name), so brutally, that in a few hours afterward she was found dead in the cellar where he had left her. A few days imprisonment and a partial examination, satisfied the Church and the Slaveholders of his innocence, and he continued to preach. Some time after, a virulent Fever attacked and brought him near to death. After a partial recovery, he wished to ride out and see how things were going on in his plantation, and finding, as he thought, an occasion for the exercise of his cherished passion, he dismounted, and having no slave-whip with him, he cut one from a tree, with which he exhausted, and satisfied as far as his strength would allow, his caprice and pent-up malignity, and in utter prostration, from rage, returned home, and within a few hours, died.

"He that saith he loves God and hates his brother, is a liar and the truth is not in him." "A new commandment give I unto you, that ye love one another."

On Monday, we attended the First-of-August celebration of the colored people, in a grove, near Mount Pleasant. The day was very showery, and many who came to attend the meeting, did not go into the grove. The gathering, however, was large and intelligent. The long and imposing procession of carriages, from Mount Pleasant to the grove,

about a mile, was led by a Band, who did credit to themselves in the fine and appropriate selection, as well as the correct and tasteful execution of their music. Mr. Walker, the Presiding officer, who has spent two years in Liberia, said, in his opening remarks, which were eloquent and racy, "Our enemies, doubtless, are rejoicing that the Niggers are getting such a ducking. No matter. Some of them think it necessary to purification *anyhow*, and we shall not be frightened from our great purpose by a few drops of rain." And true enough, they took with inimitable coolness and serenity, a baptism, equal in quantity if not quality, to the Prophetic healing process in Jordan. Mr. Palmer, of Flushing, who has recently visited the West Indies, gave a brief but most interesting account of British Emancipation, in which he gave, as one of the reasons of the failure of crops and children whose blood and tears and toil, had watered and cultivated the soil, were moved into higher occupations and schools.

Mr. Walker thought no true philanthropist would withhold coffee, rice, and sugar, against the rights and liberties of eight hundred thousand people or even of one man.

Mr. Green, of Pittsburgh, made a most thrilling and forcible speech, which I have rarely heard excel in boldness, aptness, clearness and eloquence. He said, "We, the colored people shall rise in the ratio of our own efforts. We must be more moral than our white neighbors—we must not even steal a chicken, or they will say all the niggers will steal. He thought the conscience that was satisfied when a man skulks out of the country for two or three years for crime, and recognizes his innocence by giving him a seat in Congress when he returns, was too superficial for a colored man,—and they would say, O, the niggers have no moral sense, if they find such a precedent among us. We must be better husbands and fathers, and not get divorced from our wives, and throw our children upon the cold charities of the world, or they will say, the niggers have no natural affection. They will all do so."

We must be more industrious and better economists than the white man, as we have no standing. For I mind, said he, the man is more respected who has money in his pocket, and no religion, than he who has some religion and no money. His whole speech, which occupied more than an hour, was one chain of consecutive ideas, fitted for the occasion and the colored man.

Mr. Underwood, from Mr. Pleasant, Mr. Moults, and another minister, from Wheeling, Va., also addressed the meeting. With the exception of Mr. Palmer, all of these speakers were colored men. Near the close of the meeting, Charles and myself spoke.

I have never witnessed more patience, earnestness and delight, than was manifested in those countenances, crowded together under umbrellas and carriages, for a little shelter, and that they might hear amid the roaring thunder and the storm, which tossed the trees above them, words which they received as prophetic, and sentiments to which their glad hearts often responded.

Such meetings, and such efforts from the colored man in his own behalf, argue well for his equal capability, to elevation, with the white man, and must tell upon his future destiny.

We have since held encouraging meetings in Concord, Mount Pleasant and Flushing, the residence of Mr. Palmer, Dr. Bailey, and other inestimable friends of the slave. The people of this community seem less subjected, and more disposed to investigate, than most other places that we have visited. There is unusual intelligence and enterprise among the women. They have a Temperance Society—take and read their own papers on Woman's Rights, Temperance, and the other reforms,—write on these subjects in their Literary Societies, speak upon them in Lyceum and other capacities. They have established an honorable and noble precedent, which we counsel others to imitate, and woman will emancipate and happily herself, and bless the world.

Yours to accomplish this, JOSEPHINE S. GRIFFING.

MR. AND MRS. GRIFFING made a hurried tour into Harrison, Belmont and Jefferson counties. Our readers will peruse with interest Mrs. Griffing's interesting letter this week. We regret that the time was so brief in that promising region. Everywhere the interesting and inquiring state of public sentiment, invites our lectures. Would that they were multiplied an hundred fold. Ohio itself now presents a field that could most profitably occupy every anti-slavery lecturer in the country.

NOTES FROM THE LECTURING FIELD.

Although the harvest had not been gathered, and the weather intensely hot, not a day has passed during my late tour in Portage and Medina, but meetings of the most interesting character have been held. Never have I seen the old tried friends of the cause more steadfast and hopeful, more devoted and earnest, than in the different places I have visited. I held two meetings at Garrettsville, in the Congregational church, which were far better attended than any previous ones in that place.

At the close of the first a Wesleyan preacher thought he could see some defects, as I had not urged the necessity of a change of heart, &c. Of course he was mistaken, as that was the object of the entire discourse. At the second meeting, Mr. Garley, a colored brother, added some very appropriate remarks. The ever faithful friends of the slave, the Joiners, bade me welcome to their home, and cheered me by their words.

In Hinkley, Brunswick, Weymouth, Bennett's Corners and other places, I held one of the best attended and most exciting meetings I ever held in that section. The meeting at Weymouth was almost a marvel. It was held in the Hall or Academy of the Rev. Mr. Seymour, (Presbyterian) who freely gave his Hall, and exerting himself to the utmost to find sitting or standing room for the very large numbers in attendance. I never saw a place more crowded or more attentive.

Mr. Seymour spoke at the close, vindicating himself from the charge which he said was prevalent throughout the country that he was pro-slavery, &c. He claimed to be ahead even of the abolitionists, and charged them with not advancing with sufficient rapidity. This was new.

Mr. Seymour I should suppose to be intensely orthodox in his religious views, yet sympathizing with the suffering masses most fervently. The meeting produced a deep feeling in the community, and sorry was I that I could neither stay longer or return at that time. At these meetings, a good number of new subscribers for the Bugle was obtained, all paying in advance. This Fall must add at least four hundred new subscribers to the paper,—more if possible.

I must mention one incident connected with one of our meetings: that at Hogue's School House, on Sunday evening. There were present quite a number of our friends from a distance, and the house was crowded. At the close of the lecture, I was requested to announce that two of our young friends would unite in the bonds of matrimony. It was

entirely unexpected by the audience, and, as the manner was new, created no small interest. I read the declaration of the parties, they standing the while in their places. The declaration was as follows:

"Believing marriage to be natural and honorable, an outgrowth and necessity of our being, to be consummated between one man and one woman alone; drawn together by the power of Love, under the control of enlightened Reason, and perpetuated by Eternal Fidelity:

"And believing, after mature thought, that we, Henry Hogue and Letitia J. Dunham are fitted to promote each others' happiness as husband and wife, do solemnly enter into that relation with the determination to fulfill the duties and obligations which that relation involves.

"Having submitted to the legal requirements of the State, we affix our signatures to this statement, that all who are concerned may have evidence of our relations and purposes.

HENRY HOGUE, LETITIA J. DUNHAM."

After a few remarks to the parties, and the audience, the meeting adjourned with the blessings and good wishes of all upon and for the young couple. They are both devoted friends of the downcast. May their lives be useful and happy. Never did the cause seem more promising. Everywhere there is a green awaking on the temperance question. May the infernal traffic soon be prohibited. Many of the friends of the slave who have been in the habit of attending the anniversary, think they will not be present this year. They fear it must be too great a burden to the Salem friends to sustain so many meetings. But their hearts will be there.

Yours, W.

A WISE MAN'S ANSWER.

The following letter has been presented to Congress with papers connected with the Mexican boundary question. Dr. Webb, its author, was connected with that commission. The letter is an answer to a challenge to fight a duel by a Col. Graham who also belonged to the said company. We copy from the N. Y. Times.

IN QUARTERS AT SANTA CRUZ, Sept. 26, 1851.—Sir: Your note of yesterday was duly handed to me by your Secretary, Mr. Lawson. I deferred replying to it immediately, that I might not again be charged with being under the influence of passion. Having now enjoyed a night of calm repose, by which I feel greatly refreshed, and for which I am thankful to my Creator, I send you the following answer:

If in my ignorance of military matters, with which you have frequently taken occasion to charge me, and which I have always pleaded, guilty, I do not err in construing what you mean by the expression "to settle the matter according to the rules of honor," you propose an appeal to what is generally known as the duellists' code; the *ultima ratio* of which is to take the field and endeavor to show one another's brains out, or trample one another for life. If I am correct in my construction, the course which I may now or hereafter adopt in relation to this matter, will be regulated by what I may deem my duty to my God, my family, myself, and at this time, the Boundary Commission. At present it is sufficient for me to refer to the law. Where I only amenable to the laws and regulations established for the government of the army, I might perhaps, on such an occasion as this, place them at open defiance, with the example now set me by a certain in the war service. I have, sir, only to say "instructions from the President of the United States," or the department of the Interior, I might possibly, for selfish ends, fling them to wind or trample them under foot, considering the course proposed by one who professes a sacred regard for instructions, and a rigid and implicit obedience of them. But I am here in dereliction with obligations I some time since entered into, to discharge certain duties in this commission. The principles of true honor—that honor which every moral, religious, and sensible man, in every station of life acknowledges, and which every honest man, who principles tell me that until I have discharged the duties incumbent on me by my obligations, or am relieved from them, my time is not my own to trifle with, or to use in any manner which may interfere with those duties. Therefore, until such period, as I have fulfilled, I cannot any further entertain the proposition sent me.

I beg leave, however, to say that I shall always be ready to receive any apology which you may be disposed to make, for the false accusation repeatedly uttered against me in my tent, at the interview to which you refer.

I am, sir, with all due respect, yours, &c. THOMAS H. WEBB. Brevet Lieut. Col. J. D. GRAHAM, &c., &c.

BLOODHOUNDS.

"A son of Mr. Ryan, aged 15 years, at Elizabethtown Ky., was shockingly mangled, on the 30th ult., by four bloodhounds, which were kept for hunting fugitive slaves."

The above paragraph, which is a true statement, more than a feeling of pity for the poor lad who was shockingly mangled. It impels us to consider how the Anglo-Saxons of Kentucky stand morally and socially, in comparison with other States peopled by the same race. The use of bloodhounds, in any way, indicates a state of savagery and brutality. Brutes so bloodthirsty can only be the instrument of callous bloodthirsty men. When they are cherished by a whole community as the conservators of social institution, savage ferocity may be regarded as one of the prominent traits of that community. Five hundred years ago, our ancestors pursued their enemies with bloodhounds. Fugitives from their vengeance were chased by those tireless animals, until they were run down and slain. But, five hundred years ago, the Anglo-Normans were ignorant, rude, ferocious, revengeful, and cruel, as a matter of course. They did not know how to read or write. Their swords were their pens, and the blood of their enemies was the only liquid with which they could make their signs manifest. They were educated to be cruel, because all the traditions of their race, like lives were calculated to retain the hand and steel the heart. The light of knowledge, in the form of schools, pulpits, and printing presses, had not dawned upon them. If they sinned by their brutality, they did not sin against knowledge—they did not know any better. But in Kentucky, where they keep packs of bloodhounds to hunt fugitive slaves, the "Declaration of American Independence" has been declared by everybody, but slaves are kept in a year, derogating the gospel of love into a mere war, and the press scatters abroad its cornucopia of republican light every day. The Kentuckian possess all the material and social advantages of five hundred years' progress, and yet are more brutal and ferocious than their ancestors five hundred years ago.

The cause of this melancholy condition of public morals, in Kentucky and other Southern States is referable to a cause, more dehumanizing and brutalizing than war, or ignorance. We mean slavery. While it remains in one State of the Union, civilization and virtue will strive in vain to find a local habitation in that State.—*Moss, N.Y.*

WHO CATCHES SLAVES AT THE SOUTH.—"A Southern slave," in the *National Era*, says—"No man in a slave State—he ever so low in society—if he has the least claim to decency, will aid in arresting a runaway slave. This is well understood by Southern owners; and a man would degrade himself in the eyes of any Southern community, who would do so. A low officer is always hired to do such duty."

A low officer, like the Marshal of the Eastern District of Pennsylvania, when slaveholders could hire a free State, to restore their slaves to them is about the sort of cattle they would like. The Maryland newspapers are just now puffing Marshal Winkop for his foresight in driving with the colored man Fisher *travoy*, in a private carriage, to a place of safety.—*Dial, Co. Rep.*

Parson Brownlow, the "fighting preacher," in his last paper, accepts a challenge to fight a brother editor, and names the time, place and weapons as follows:—"We select a *hogpen*, immediately after a hard rain, and *ding-dong* the weapons—whenever lifts the other out, is to be the acknowledged victor."

News of the Week.

ITEMS.

The Hemp Crop of Kentucky is coming in well.—Miss Ann Parry has been appointed Post-Mistress at Rock, Lancaster Co., Pa.—Postage between the U. S. and Bremen has been reduced from twenty cents, to one half that sum.—Grace Greenwood has returned home with renewed health.—Twenty-five new Churches are now in process of erection in Philadelphia.—Hilary Teague, 86½ years, Editor of the *Liberator*, died on the 21st of May last.—A lady of Boston is preparing a memoir of Pierre Toussaint, whose history we noticed a few weeks since.—Lola Montes, has been married to a San Francisco Editor. Since when, she has quarreled with another Editor, and proposed a duel, (so says the papers. Weapons, either pistols, or a choice of swallowing one of two pills from a box, one to be harmless, the other a deadly poison.—The tax of Wm. B. Astor of New York, this year, is over \$49,000.—The Cincinnati have sentenced a woman to six months labor in the chain gang. She was a thief.—A colored man has been awarded the carrying of the mails between Kingston and Montreal.—At the next commencement of Union College, N. Y., Dr. Nutt will have completed a half century of service as its President.—A Railroad has been opened in Africa, between Alexandria and Cairo.—Mrs. Mary A. Dorman, has been appointed Post-Mistress at Charleston, Portage Co., O.—The Governor of New Hampshire has already appointed, Thanksgiving day—the 24th of November.—A new Democratic daily paper is to be established in Cleveland.—Governor Bigler of California is on the stump for a reelection.

THE DEMOCRATIC CONVENTION met at Columbus on Tuesday last. JEROME MYERS of Toledo was put in nomination in place of Mr. Bliss declined, and H. H. Barney was nominated School Commissioner. Mr. Barney is superintendent of the High School of Cincinnati. He has a wide reputation as an able teacher and an intelligent and laborious friend of Education.

The *Washington* (N. C.) *Whig* states that "a very respectable mulatto" has been appointed by the National Administration to the office of keeper of the Long Shoal Light Boat.

J. H. Girdle, 64 twenty years a slave in Virginia, has appeared as an Anti-Slavery lecturer in New Hampshire. A correspondent of the Independent Democrat says, "he is a man of marked ability, and addresses the people with energy and power, all through but a few years from the house of bondage."

ACTORS.—The colored people of Cincinnati have held a meeting, and taken steps to secure the means to purchase the freedom of the "fugitive slave." A committee was appointed to solicit subscriptions. A friend writes us, "this cause has interested the friends of freedom, and I believe money will be found to buy his freedom—but what a phrase—to buy his freedom!"

An advertisement in a Wilmington, N. C. paper offers \$25 for the head of a runaway slave!

The Washington correspondent of the New York *Journal* of Commerce states that the grave of James Madison, twice President of this Republic, cannot now be recognized!

The Richmond Enquirer apologizes for having allowed an advertisement from such a abolitionist as Messrs. Bowen & McNamee to appear in its business columns;—it was an accident, a failure to exercise that eternal vigilance which alone can keep Southern journals free from incendiary perils. This explanation is made by The Enquirer in justification of its subscribers, and to secure untarnished its own character for orthodoxy. We think that Bowen & McNamee ought now to come out in turn, and in justice to their reputation as business men, explain how they ever came to spend money for advertising in so poor a medium as *The Enquirer*.—*Tribune.*

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MEETINGS.

ANTI-SLAVERY LECTURES.

JOSEPHINE and CHARLES GRIFFING, and PARKER PILLSBURY, Agents of the American Anti-Slavery Society, will lecture on their route to Green Plain and Indiana, as follows:

In New Garden, Tuesday Evening, Sept. 1st. Leesburg, Friday Evening, Sept. 2d. Leesville, Sunday, all day, Sept. 4th. Smyrna, Monday Evening, 5th. Water Cure, Granville, Licking Co., Sept. 7th. And reaching Green Plain on Saturday, Sept. 10th. Arrangements for future operations, will be made with friends at the meeting.

SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi-annual meeting of the Society will be held at NYRACUSE, N. Y., in Wieting's Hall, on THURSDAY and FRIDAY, Sept. 29th and 30th. As this is designed for the special accommodation of our Western coadjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the aid of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M.

In behalf of the Executive Committee, WM. LLOYD GARRISON, President. EDMUND QUINCY, Secretary. SYDNEY H. GAY, Jr.

NOTICE.

Green Plain Annual Meeting of Progressive Friends will be held at Green Plain, Clark Co., O., on the second seventh day in the 10th mo., 1853. Friends here will be pleased to have the company of all who feel an interest in the movement.

THE COMMITTEE.

PROGRESSIVE FRIENDS.

The Ohio Yearly meeting of Progressive Friends will be held at Salem Columbiana County, Ohio, Commencing on Seventh-day the 24th of the Ninth month 1853. All interested in the promotion of practical religion and human progression are invited to attend and participate in its deliberations.

APPOINTMENTS FOR SAMUEL LEWIS.

Mr. Lewis will speak in New Lisbon, Monday, August 29th. Canfield, Mahoning co., Tuesday, Aug. 30th. Warren, Trumbull co., Wednesday, Aug. 31st. Jefferson, Ashtabula co., Thursday, Sept. 1st. Painesville, Lake co., Friday, Sept. 2d. Chardon, Geauga co., Saturday, Sept. 3d. Ravenna, Portage county, Monday, Sept. 5th.

Massillon, Stark co., Tuesday, Sept. 6th. Akron, Summit co., Wednesday, Sept. 7th. Cleveland, Cuyahoga county, Thursday, Sept. 8th. Elyria, Lorain county, Friday, Sept. 9th. Medina, Medina co., Saturday, Sept. 10. Wooster, Wayne co., Monday, Sept. 12th.

WOMAN'S STATE TEMPERANCE CONVENTION.

THE STATE TEMPERANCE SOCIETY OF THE WOMEN OF OHIO, will hold a meeting at Dayton on Wednesday the 21st of September, the day of the opening of the State Fair.

Auxiliary Societies are requested to send delegates, and counties which have not yet organized branch societies, it is hoped will defer doing so no longer. Let every woman who approves the principles and objects of this Society, and wishes to promote its interests, consider herself a member, and see to it that her town and county are represented.

Business of importance is to come before the meeting; in addition to which, reports we trust will be presented from all parts of the State; and short addresses from Mrs. Gage and others may be expected.

The present is an important crisis in the progress of the Temperance reform in Ohio, and while there is need that every lover of the cause should put forth unwearied energy in its behalf at the present time.

Woman's sufferings from intemperance are manifold and immeasurable; none have greater inducements than she to labor for its overthrow; and it is conceded by all, that women can do much to aid this noble enterprise. Let us, then, have a full meeting, and free consultation as to our future mode of action; and we will hope before another year has passed, to disband with a Maine Law Triumph.

By order of the Committee, J. C. BATHAM, Pres't. Papers throughout the State are requested to copy. August 29, 1853.

WOMEN'S RIGHTS CONVENTIONS.

Below we publish the calls for two important conventions to be held this Fall, the first in New York, the second in Cleveland. The New York call is signed by a large number of persons, men and women. It is as follows:

TO THE FRIENDS OF WOMEN'S RIGHTS. Our movement has been received with unexpected favor. The necessity of some change in the condition of Women dependent for their support on their own exertions, has been universally acknowledged. Even the more radical claim to civil rights, and to a change in the law of marriage, which shall give the wife equal control with the husband over the joint property, has met with far more encouragement than any one could have expected. The press throughout the country has been, with hardly an exception, respectful and cordial, and from some quarters we have received earnest support.

It becomes us, in these circumstances, to avail ourselves of every opportunity, and use faithfully all means to deepen this impression on the public mind, and to raise this general good feeling into a decided and earnest wish and resolve to aid our enterprise. While the periodical press, the circulation of documents, and lectures in different localities are doubtless the most reliable and permanent instrumentalities, we cannot overlook the great benefits likely to result from large Conventions held in central and populous cities, and gathering to their sessions the best active and deeply interested of our friends. We are we better hold these than in New York, the commercial capital of the country, whose press is listened to by the nation? And what time better for assembling such a convention, than when the streets of that city are crowded with a concourse from every State in the Union?—more especially when the peculiar circumstances under which "the Whole World's Temperance Convention" assembled, will be likely to call together many of the most prominent friends of our movement.

We, therefore, invite all well-wishers to the Emancipation and Elevation of Woman, to assemble in Convention, in New York, on Tuesday and Wednesday, the 6th and 7th days of September next, at the Broadway Tabernacle.

NATIONAL WOMAN'S RIGHTS CONVENTION.

A CALL.—Pursuant to a vote of adjournment, passed at the Woman's Rights Convention held at Syracuse, September 8th, 9th and 10th, 1852, a Convention will be held at Cleveland, Ohio, the 5th and 6th of October, 1853, to consider the Rights of Citizenship, and in how far Women are entitled thereto.

All persons, Men and Women, who are willing to discuss the great questions of Human Rights, irrespective of sex, are invited to participate in the proceedings of the Convention, and thus aid, by casting in their vote to the treasury of Thought, in evolving the Truth.

E. OAKES SMITH, In behalf of the Central Committee. Brooklyn, L. I., May 16, 1853.

Receipts for the Bugle for the week ending Aug. 21.

William Meredith, Meredith mill, 1.00-08  
William Meredith, jr. " 1.50-47  
Lorenz Jerald, Thornton, 37-423  
E. Hamlin, Marlboro, 1.50-44  
Jane M. Morgan, Sheffield, 1.00-24  
Charles Millesack, Leesville, 2.00-42  
Harriet Roby " 2.00-39  
Alexander Crook, " 5.00-415  
John Forbes, " 7.00-421  
Richard Roby, " 3.00-324  
M. D. Gove, Martin's Ferry 2.00-441  
John Giles, Sci., 2.00-311  
M. H. Conway, Archer, 1.50-465  
Elyria Webster, Harrisville, 1.50-468  
Elizabeth A. Stark, Brunswick, 1.50-462  
H. S. Ingraham, Granzer, 1.50-462  
F. A. Churchill, Weymouth, 1.50-462  
J. C. Hamblin, " 2.00-292  
D. H. Simons, Hinkley, 1.50-462  
J. W. Parker, " 1.50-462  
G. C. Phelps, Weymouth, 3.00-454  
P. Beach, Hinkley, 1.50-416  
H. Stephenson, Brunswick, 1.50-462  
Gilbert Stark, " 1.50-462  
John Johnson, Salem, 1.00-415

JAMES BARNABY, MERCHANT TAILOR.

North Side Salem, One Door West of the Salem Book-Store, Salem, Ohio. Coats, Vests, Pants, &c., Made to Order and Warranted to Give Satisfaction. The Tailoring Business in all his Branches, carried on as heretofore.

NORTH, FRENCH & STERLING, WHOLESALE DEALERS IN FOREIGN AND AMERICAN DRY GOODS.

COTTONS, WOOLENS, CARPETINGS, &c. COURSE BANK AND CENTRE-ST. CLEVELAND, OHIO. A. W. NORTH, LEONARD FRENCH, JOHN STERLING.

GOODS AT NEW 1008 PRICES IN CLEVELAND. BROOKE & WHITNEY. WHOLESALE PRICES IN NEW YORK NOTION. Fancy Dry Goods, all kinds of Table Trimmings, Jewellery, Pocket Cutlery, German Silver and Plated Ware.

47 BANK STREET, CLEVELAND. AT THE SIGN OF THE LITTLE YANKEE. From three to five tons of Flax per week wanted, to be manufactured into Flax Cotton. BROOKE & WHITNEY, 41 Bank St., Cleveland. August 20th, 1853.

WATER-CURE AND INFIRMARY. For the Cure of Chronic Diseases.

Located at GRANVILLE, LICKING CO., O., and combines the advantages of other good establishments, a healthy location, a supply of pure water, gymnasium, a skilful staff of physicians, and female patients, a physician who has had an extensive practice of 20 years, &c., &c.

Females who have been confined in their beds, unable to walk or sit up for from 2 to 4 or 5 years, in consequence of nervous, spinal, or uterine disease, are especially invited to correspond with or visit us. Universal success in the treatment of this class of diseases has given us confidence, and we say to all such, even though they have been much of many Physicians, make one more trial. Truss from \$10 to \$12 per week. Patients furnish own food and packing materials. Address, W. W. BANCROFT, Granville, Nov. 5, '52.

FOURTEEN THOUSAND NOW REDEEMED TWELVE YEARS A SLAVE! "TRUTH STRANGER THAN FICTION."

This is a singular coincidence, that Solomon Northup was carried into captivity in the Red River country,—that same region which the scene of Uncle Tom's captivity was laid—and his bond of this plantation, and the mode of life there, and some incidents which he describes form a striking parallel to that history.—[Mrs. Stowe, in her "Key," p. 17.]

THE NARRATIVE OF SOLOMON NORTHUP. A citizen of New York, kidnapped in Washington City in 1851, and rescued in 1853, from a Cotton Plantation near the Red River, in Louisiana.

List of Illustrations. Portrait of Solomon in his plantation suit. Scene in a Slave Pen in Washington. Separation of Eliza and her last Child. Chapin rescues Solomon from Hanging. The Stakings-out and Flogging of the girl Patsey. Scene in the Cotton Field. Arrival Home, and first Meeting with his Wife and Children. One hundred and twelve, volume. Price



